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Summary (A) of phrenology.

SUMMARY

OF

PHRENOLOGY,

TO ACCOMPANY THE BUST

APPROVED BY

DR. SPURZHEIM.

CAMBRIDGE:

PRINTED BY CHARLES FOLSOM.

1833.

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S U M M A R Y .

THE following new classification of the fundamental phenomena of the mind is the result of all the physiological inquiries, contained in Dr. Spurzheim's work entitled "Phrenology," and constitutes a summary of its philosophy.

O R D E R I.

AFFECTIVE FACULTIES OR FEELINGS.

The essential nature of the affective faculties is to feel emotions. I shall indicate their nature, the aim of their existence, the disorders to which they dispose, and the consequences of their inactivity.

GENUS I.

Feelings common to Man and Animals.

Hunger and thirst are desires felt and known by means of the brain, and there is a special organ in which these impressions inhere.

* (*Alimentiveness.*)

Aim. — The preservation of the individual.

Disorders. — Gluttony, drunkenness.

Its inactivity is accompanied by want of appetite.

† *Vitativeness.*

A special instinct or desire to live seems to me highly probable, and I look for its organ at the basis where the middle and posterior lobes of the brain meet each other, at the internal border of combativeness.

1. — *Destructiveness.*

Aim. — Destruction, and violent death of animals for the sake of living on their flesh.

Disorders. — Murder, cruelty.

Its inactivity prevents destruction.

2. — *Amativeness.*

Aim. — The propagation of the species.

Disorders. — Fornication, adultery, incest, and other illegitimate modes of satisfaction.

Its inactivity predisposes to passive continency.

3. — *Philoprogenitiveness.*

Aim. — The preservation of offspring.

Disorders. — Too active; it spoils children, or causes their loss to be felt as an insupportable calamity.

Its inactivity disposes to neglect or to abandon the progeny.

4. — *Adhesiveness.*

Aim. — Attachment to all around us. It appears variously modified, and produces friendship, marriage, society, habit, and general attachment.

Disorders. — Inconsolable grief for the loss of a friend.

Its inactivity predisposes to carelessness about others.

5. — *Inhabitiveness.*

Aim. — Animals have peculiar instincts to dwell in determinate localities. Nature destined all places to be inhabited.

Disorder. — Nostalgia.

6. — *Combativeness.*

Aim. — Intrepidity and defence.

Disorders. — Quarrelsomeness, disputation, attack, anger.

Its inactivity predisposes to cowardice, timidity, and fear.

7. — *Secretiveness.*

Aim. — To conceal. It gives the disposition and the power to conceal. It disposes to be secret in thought, word, and deed.

Disorders. — Cunning, duplicity, falsehood, hypocrisy, dissimulation, intriguing, lying.

Its inactivity predisposes to be deceived by others.

8. — *Acquisitiveness.*

Aim. — To acquire that which is necessary to our preservation.

Disorders. — Theft, fraud, usury, corruptibility.

Its inactivity makes one's own interest to be neglected.

9. — *Constructiveness.*

Aim. — Construction in general. It gives dexterity in the use of tools in the mechanical arts, and of the brush and chisel in the arts of painting and sculpture.

GENUS II.

Sentiments.

These faculties join to a propensity an emotion, or a feeling, of a specific kind. And hence they are called *sentiments* to distinguish them from the mere propensities. Several of them are common to man and animals, and others are peculiar to man.

Sentiments common to Man and Animals.

10. — *Cautiousness.*

Aim. — To be cautious and circumspect. This sentiment is the basis of fear : it is the chief ingredient in prudence.

Disorders. — Uncertainty, irresolution, anxiety, fear, melancholy.

Its inactivity predisposes to levity.

11. — *Love of Approbation.*

Aim. — Love of approbation and distinction. Desire of the good opinion of others ; of fame, of glory.

Disorders. — Vain glory, vanity, ambition, titles, distinctions.

Its inactivity predisposes to indifference about the opinion of others.

12. — *Self-Esteem.*

Aim. — Self-esteem, self-interest ; it gives a love of power.

Disorders. — Pride, haughtiness, disdain, arrogance, insolence.

Its inactivity predisposes to humility.

13. — *Benevolence.*

Aim. — Benevolence in general. It produces kindness, charity.

Disorders. — Benevolence to the undeserving, or at the expense of others.

Its inactivity predisposes to selfishness, and not to regard others.

Sentiments proper to Man.

The most important of these feelings are such as are in relation with morality and religion.

14. — *Reverence.*

Aim. — To reverence what is venerable, to respect what is great and good.

Disorders. — Idolatry, bigotry.

Its inactivity predisposes to irreverence.

15. — *Firmness.*

Aim. — Firmness, fortitude, and perseverance.

Disorders. — Stubbornness, obstinacy, and disobedience.

Its inactivity predisposes to inconstancy and changeableness.

16. — *Conscientiousness.*

Aim. — Justice, conscientiousness, and duty.

Disorders. — Remorse for actions which are innocent, or of no importance.

Its inactivity predisposes to forgetfulness of duty.

17. — *Hope.*

Aim. — Hope. It produces a tendency to look forward to the future with confidence and reliance.

Disorders. — Love of scheming.

Its inactivity predisposes to despair.

18. — *Marvellousness.*

Aim. — Admiration and belief in supernaturality.

Disorders. — Sorcery, astrology, the belief in demons.

Its inactivity predisposes to incredulity in revealed ideas.

19. *Ideality.*

Aim. — Perfection.

Disorders. — Too great exaltation, eccentricity.

Its inactivity predisposes to taking things as they are, instead of aspiring after perfection, and looking for them as they ought to be.

20. — *Mirthfulness.*

Aim. — Glee, mirth, laughter.

Disorders. — Raillery, mockery, irony, satire.

Its inactivity predisposes to seriousness.

21. — *Imitation.*

Aim. — Imitation, expression in the arts. It is particularly necessary to actors and artists.

Disorders. — Buffoonery, grimaces.

Its inactivity hinders expression in the arts, and imitation in general.

ORDER II.

Intellectual Faculties.

The essential nature of the intellectual faculties is to procure knowledge. They may be subdivided into *external senses*, *perceptive faculties*, and *reflective powers*.

GENUS I.

External Senses.

The external senses do not acquire any knowledge of external objects, or of their qualities and relations. They are merely the instruments by means of which the internal faculties, acted upon by external impressions, manifest their activity.

GENUS II.

Perceptive Faculties.

These faculties procure knowledge of external objects, their physical qualities, and various relations.

22. — *Individuality.*

This power produces the conception of being or existence, and perceives * physical objects in their individual capacities.

23. — *Configuration.*24. — *Size.*25. — *Weight.*26. — *Coloring.*

These four faculties perceive the four physical qualities inseparable from every object, viz. *Form*, *Size*, *Weight*, and *Color*.

* I state only the simplest mode of activity of these faculties, which is *perception*. The other modes are *memory* and *imagination*. They retain and recall what they have perceived. This is memory; and they form, out of the materials observed by perception, and stored up by memory, new combinations;—this is imagination. — G. H. Calvert.

27. — *Locality*. Perceives the relative position of places.

28. — *Order*. Perceives the physical arrangement of objects.

29. — *Calculation*. Power of counting and combining numbers. This faculty embraces whatever concerns number, unity, and plurality.

30. — *Eventuality*. Perceives facts and events, and acquires the knowledge of occurrences or phenomena; its essential nature is expressed by the infinitive mood of the part of speech styled *verb*.

31. — *Time*. Perceives the passage of time.

32. — *Tune*. Perceives musical sounds and their relations.

33. — *Language*. Power of acquiring the artificial signs of things and ideas, words, and of arranging them according to natural laws.

GENUS III.

Reflective Powers.

34. — *Comparison*. The power of discovering analogies and resemblances.

35. — *Causality*. Traces the dependences of phenomena, and the relation of cause and effect.

Comparison and *Causality* together constitute that high intellectual operation — *reasoning*, to which both are necessary, and in which they coöperate. Without them the mind would be, like the earth without the sun, — dark. They are its guiding light.

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